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a proponent of the theory of climatic alternations, called the phenomenon "the pulse of Asia."

The most important of the multiple influences is believed to be that of the economic effects of climatic changes. When the climate is warm and moist, the land of the nomads is fertile enough to support the nomads and their herds, but when the climate becomes drier and colder, the rivers and lakes shrink and the pasturage is reduced. This cuts down the food supply and forces the nomads to rampage into the land of their neighbors. Speaking of the thirteenth century, Arnold Toynbee declared that the "paroxysm of aridity coincided in date with the demoniac eruption of the Mongols, and it will be seen that the physiographical recoil towards humidity likewise corresponds in date with the rapid ebb of the Mongols." (A Study of History, vol. III, p. 439).

Although the outbursts and recessions of the nomads were periodic, the rigid periodization was too mechanical and many scholars have discredited climate as the sole factor. Huntington suggests that four factors may have impelled the huge migration of the nomadic peoples, namely: climate, the inherent quality of the people especially as manifested by the leaders, the pull exerted by the wealth and the opportunities of the agricultural lands, and the push exerted by over-population. (Mainsprings of Civilisation, p. 568).

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A period of peace and prosperity would allow the population of the nomads to increase. However, in the desolate steppes, food was dependent upon flocks of sheep and herds of cattle and horses, and the people, unlike their sedentary neighbors, did not have the tradition nor the facilities for food storage. Any sudden change in climate which caused a reduction of pasturage and water supply would create a 'time of troubles" and compel the nomadic people to migrate in search of food and pasturage.

When the nomads were experiencing a "time of troubles," the lush riches and the military weakness of the settled peoples would tempt border tribes to encroach upon the agrarian regions. Distress and discontent at home and the lure of wealth abroad furnish the push and the pull of Toynbee's theories. When the leavening of bold leadership and ideas were added, the nomads often were induced to burst out from the steppes of Asia and to set the world in commotion.

Other scholars entirely discount the influence of climate and seek the explanation for the advance and withdrawal of the nomads in social and political conditions. Owen Lattimore, who has given much thought to this question, (cf. Inner Asian Frontiers, passim), lists a number of reasons other than climate, for the eruption of the nomads. There were, for example, technological factors like the invention of the powerful compound bow and the technique of mounted archery which gave the nomads an edge over their enemies.

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The Chinese had to adopt the nomad bow and the technique of mounted archery before they could meet the nomads on equal terms.

Another factor, according to Lattimore, was the pastoral economy of the nomads which led to migration. Horses and cattle cannot graze on fields that have been cropped by sheep and goats. Therefore, the nomads whose livelihood depended upon their herds and flocks, must continually seek new pastures. The claims to pasturelands and the right of movement led to wars. The continuous wars stimulated the rise of leaders, hard-headed men who survived the hurly-burly of warfare and politics of the steppes and deserts. Finally, a supreme leader emerged who would then weld the various groups into a grand confederation strong enough to encroach upon the neighboring regions for land, for the profits of trade, and for revenue and tribute from the conquered peoples.

According to Lattimore, the nomads who invaded the marginal zone between the steppes and the settled lands, were not pure nomads but were semi-settled. Their wars of conquest were not only for pastures for their herds and flocks but for land, for the riches of the cities, and for the proceeds of commerce. Moreover, the cycles of their invasion and retreat began only a few centuries before the Christian era when they split from the settled peoples on China's northwestern frontier and when they acquired the technology of nomadic warfare. The true nomads on the steppes evolved from the mixed nomads, not vice versa.

The migrations which led to conquest over a wide area, such as those carried out by the Huns, the Turks and the Mongols, normally did not begin with the true nomads but with the mixed nomads, and were caused by (1) a group breaking away from the mixed nomads in order to become true nomads: or (2) a group breaking away from the true nomads in order to revert back to mixed nomadism. The Huns, Turks, and Mongols had fixed bases of operation and their conquests were for land.

Under these circumstances, according to Lattimore, the cycles of nomadic expansion and withdrawal each went through the following process:

1. The maintenance of large armies of mounted warriors to conquer land for the profit of trade and revenue from subject peoples;
2. A dichotomy of nomad society. The nomadic warriors who went forth to conquer and who were left to garrison conquered territories had control of the sources of wealth but declined militarily. The warriors who stayed in the steppes as the military reserve continued to be warlike but gradually became impoverished;
3. A split within the nomad state between those in the conquered areas and those in the steppes, leading to decline and and withdrawal.

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6. Summary

In summary, the workings of the historical process represented

2: Teichman G-5 (1919) 1921 AF13 Northwest China AF13

which is separated from the lamasery by a stream, and as the lamas did not appear particularly friendly, and we were only passing through, we left them alone. This was really the only place on all our long journeys where we were not well received. Heitso is called 120 li from T'ao Chou. To the south are forest-clad hills and to the north and north-west are high rocky mountains patched with snow. My amateur map led me to take these to be the divide between the sources of the T'ao and Tahsia rivers and the upper Yellow River, and therefore probably the true boundary between Kansu and Kokonor territory in this direction. The boundaries of Western Kansu are extremely vague, owing to the practice of the native chiefs exercising jurisdiction over tribes and families of nomads rather than fixed areas.

The Amdo Tibetans we met round Heitso and on our road from T'ao Chou to Labrang, whether nomads or agriculturists, were just like the tribesmen who come into Tachienlu in Szechuan from the uplands of Kham, except that the latter have been partly disarmed while the Kansu Tibetans all carry swords thrust crosswise through their belts and often the long Tibetan gun with prong attachment in addition. Their dress is of the simplest description, consisting usually of a sheepskin robe worn winter and summer with the wool inside, often no trousers, and long leather boots. The hilts and sheathes of their swords and knives are often handsomely inlaid with silver and decorated with turquoise and coral, and probably come from Kham. The head dress of the women is peculiar, the hair being braided into a number of small plaits, which hang down below the waist and are bound together at their extremities by a piece of cloth ornamented with silver and stones. On the grass-lands they live by cattle-raising and robbing, becoming more and more lawless as one proceeds west, till the Golok and similar tribes are reached living round the upper Yellow River and thence southwards towards the Szechuan marches, who are entirely masterless and acknowledge the authority of neither China nor Tibet. As a result their territory is about the least known portion of Asia.

The Chinese call the Amdo Tibetans Hsifan, a wide term meaning Western Barbarians applied to all the non-Chinese tribesmen from Sungp'an to Hsining. Some

574 good thing, control themselves masterfully, - as long as they did not go to sleep? The fan tai once gave a large, solemn dinner. He was the treasurer of the province of Kansu, the official just below the viceroy who at that time also controlled the foreign office of the
574 province. Before we sat down to dinner I was asked for my "expert"
411 opinion on the latest invention of His Excellency. The provincial treasurer also had charge of the equipment of the army and the arsenal of Lanchow. He had now made a new kind of "three-man-rifle a large muzzle loader which two soldiers had to lay across their shoulders while a third aimed and pulled the trigger. Amazed at such "cleverness" which had already resulted in a few hundred of this model, "Lanchow 1905," being ordered from the government arsenal, I silently espoused His Excellency's cause, and in token of his gratitude for my suggestion that it might be better to use steel instead of Shansi iron at a somewhat exposed place, I was presented with a photograph of the inventor. /154/

000 At the feast itself there was also a Japanese present, who made himself out to be an officer and who was on his way back from Turkistan. He appeared in European dress but his hair which was longish in the middle but shaved on the sides and in front, showed plainly that as a rule he preferred to appear incognito as a Chinese or a Mongol and wear a queue, because the hair that had been left was just long enough so that a queue could be tied to it. He was, as he repeatedly assured us, on a purely scientific journey and had set out only to look for the se bu siang, the "four-not-equal" (1)

[136] 1. Elaphurus Davidianus, Chinese: se bu siang, was first discovered by Armand David in the imperial game park at Peking. The strange, stag-like animal was named "four-not-equal" by the Chinese because it was said to have the antlers of a stag, the feet of an ox, the tail of a donkey, and the hair of a mule. The species is today regarded as extinct. The game park as such has not existed since 1900.

which in his opinion still exists in the mountains on the Russian border. He said he had not been able to get it only because of the hostile entanglements of his country with Russia!

264 At this dinner we sat in an airy, half-open but very pretty
351 wooden pavilion in the fan tai's large garden in which there were lakes with many bridges and small boats between reed and bamboo